

SUMMARY

Miraculous Manifestations of the Buddha and Bodhisattva

KAJIYAMA, Yuichi

The writer of the present paper interprets early Mahāyāna Buddhist doctrines as arising from miraculous manifestations (vikurvita) performed by a Buddha, usually Śākyamuni, and Bodhisattvas of high rank. The paper deals with the miracles described in Mahāyāna sūtras such as *Vimalakīrtinirdeśa*, *Śūraṅgamasamādhi*, *Pañcaviṃśatisāhasrikā*, *Saddharmapuṇḍarīka*, and *Buddhāvataṃsaka* including *Daśabhūmika* and *Gaṇḍavyūha*. Miraculous manifestations by the Buddha and by the Bodhisattvas of the tenth stage are classified into two kinds: 1) miracles demonstrated by Śākyamuni Buddha, 2) major salvific scenes of the Buddha's life exhibited by Bodhisattvas of the tenth stage.

1) Having come out of deep meditation, Śākyamuni, identified with the supreme truth of the cosmos, issues infinite rays of light, which reach the ends of the ten directions of the whole universe. All living beings in the universe who are touched by the rays are established in the state of being certain to attain full and perfect enlightenment. Buddhas, Bodhisattvas, and living beings in all worlds in the ten directions and people in Śākyamuni's world on this earth are enabled to see each other. The whole universe is contained in a pore of Śākyamuni's skin, and Śākyamuni's image is reflected throughout the worlds of the universe. 2) In Mahāyāna, a Bodhisattva, having attained the tenth or the highest stage of his career, is regarded as equal to a Buddha. In order to benefit sentient beings, he manifests: his stay in the Tuṣita Heaven; descending to Jambūdvīpa on the earth; entering the womb of a mother; birth; renouncing home-life; attaining enlightenment; turning the wheel of teaching; and passing into Nirvāṇa. In the *Buddhāvataṃsaka-sūtra*, the Bodhisattva does not become a Buddha, but prefers to remain a Bodhisattva until the end of the world in order to save innumerable beings.

All early Mahāyāna sūtras are compiled on the basis of the thought of śūnyatā that every thing, material and spiritual, is empty of a substance just as magical appearances and dreams are. The *Buddhāvataṃsaka* develops the philosophy of mind-only i. e., all external things are nothing but representations of one's mind. When these two trends of thought — those of emptiness and mind-only — are combined together, mental representations come to have the same value as phenomenal entities which are empty. The *Prajñāpāramitā-sūtra* identifies interdependent origination of all phenomena with the truth of empti-

ness. The *Buddhāvataṃsaka-sūtra* asserts that the most important factor among various causes and conditions which bring about all phenomena is the miraculous powers of Buddhas and Bodhisattvas. Thus miracles caused by the Buddhas and Bodhisattvas come to be considered the foremost cause of the manifestations of the supreme truth of the cosmos, which is at the same time the absolute salvific power of the Buddha and Bodhisattva.

Honen Shonin in the History of Shinshu

KITANISHI, Hiromu

Conflicts have always existed among sects in Japan, and it is no exaggeration to say that Japanese Buddhism has developed through such conflicts. However, there is no place for conflicts and confrontations in Buddhism in its original form. Indeed conflicts bring ruin to Buddhism. There are people who realize this fact and try to sublimate conflicts among Buddhist sects. However even today there is no end to conflicts in Buddhism.

In this paper, I focus on the Honganji congregation, one of the most confrontational and exclusivistic sects in medieval Japan, and consider the thoughts and actions of Rennyo shonin, the abbot of the congregation. In particular I treated Rennyo shonin's relationship with the various sects of Pure Land Buddhism. The contents of my paper are as follows:

1. Focusing on his Ofumi (Rennyo's Letters), scrolls inscribed with the Name of Amida Buddha and extant manuscript copies of Buddhist works, I considered what Rennyo shonin, who worshipped Honen shonin and was believed to be his reincarnation, learned from, and taught about, Honen shonin.

2. I point out that Rennyo shonin had his shintei (his disciple who is also his own son) enter a Jodo sect temple in order to study Honen shonin's teachings. I also considered Rennyo shonin's attitude towards the Jodo sect.

3. Among the letters contained in Rennyo shonin's Ofumi, there are some which criticize the teachings of the other Pure Land sects. What was the true reason for his criticism? I treated the question of whether it should be understood as preaching an exclusivistic doctrine.

My paper is centered on the above three points. From my study I conclude as follows.

Following the teachings of Shinran shonin, Rennyo shonin stressed the position of his sect. However he did not reject the positions of other sects. In other words, he taught that the positions advocated by other sects are various,

but they are all teachings of Sakyamuni, and one is not to be considered superior or inferior to another (Ofumi). This was Rennyo shonin's understanding. But although it held Rennyo shonin to be its abbot, the Shinshu congregation went off on a totally different course, and a strong sectarian egotism gave rise to the Ikko ikki movement which was to last for one century. How can this contradiction within the congregation be sublimated? This is the fundamental problem which the Honganji congregation still carries within itself even today.

The fact that the congregation disgraces Honen shonin while revering him as one of its seven patriarchs, and mistakes the teachings of Rennyo shonin while honoring him as its reviver – I believe this fact has become clear in my paper.

Note: The term “shonin” in Honen shonin is generally written with the characters 上人, but Rennyo shonin always uses the characters 聖人 instead. In my title and paper, I have used 聖人 since I sympathize with Rennyo shonin's attitude.

**Sanskrit Text of the Bodhisattva's Ten Stages
in the Saṃdhinirmocanasūtra
—Based on the Kathmandu Fragment of the Yogācārabhūmi—**

MATSUDA, Kazunobu

I have been working to identify the Buddhist Sanskrit manuscript fragments called “Bendall's Puka” preserved in the National Archives of Nepal, Kathmandu. These fragments were first examined by Cecil Bendall about a century ago. A few studies on these fragments by Bendall and other scholars have appeared. A number of the folios, however, have remained unidentified until now.

Among the manuscript fragments I have examined so far, there is a unique folio identified as a part of the *Viniścayasamgrahaṇī* section of the *Yogācārabhūmi*, which is a fifth century work compiling various passages from other sources that analyze the Buddha's teachings. It is a hermeneutical treatise which is regarded as being one of the most basic texts in the Indian Buddhist Yogācāra school. This folio extends from the final part of the Chapter VIII to first half of the Chapter IX of the *Saṃdhinirmocanasūtra*. The entire *Saṃdhinirmocanasūtra* is quoted in the *Viniścayasamgrahaṇī* section in the *Yogācārabhūmi*.

The present study is limited to the Chapter IX part of the *Samādhinirmocanasūtra* passages of this folio; recto side line four to the end of verso side. This section treats the bodhisattva's ten stages (daśabhūmi). Here I have presented the Roman transcription, the critical edition, and Japanese translation of the text.

Conventional Minimum, Moral Minimum and National Minimum —Making of *Industrial Democracy*—

FUJII, Toru

The concept of “National Minimum” was originally conceptualized in *Industrial Democracy* by the Webbs (Sidney J. Webb, Beatrice Webb). In the former studies, however, the original structure of “National Minimum” and its formation were not investigated until now. The purpose of this paper is to find the other two concepts of minimum on which National Minimum was based and to make clear the making of the concept of “National Minimum”.

Although there were the other two concepts of minimum—conventional minimum, moral minimum—in *Industrial Democracy*, former studies neglected the existence of them. This paper therefore pays attention to the other two concepts of minimum.

The conclusion of this paper is the following. The concept of conventional minimum was based on the Webbs' view of humanity. Consequently, the conventional minimum was the base of the concept of National Minimum. According to the Webbs, in the highly-developed commercial system of the England the Anglo-Saxon wage-earners cling with stubborn obstinacy to certain customary standards of expenditure. The conventional minimum was conceptualised on their instinctive behavior. However, the protection of their means of livelihood was not always assured by means of the behavior on conventional minimum. The Webbs wrote Trade Unionism remedies all defects of a merely instinctive Standard of Life. In other words conventional minimum encouraged the solidarity of workers.

The concept of minimum inherited from conventional minimum, therefore, was conceptualized on the method how the Trade Unionism assured the minimum standard of livelihood of workers. This was the concept of moral minimum. Moral minimum was conceptualized on the “Fair Wage” policy of London County Council in which Sidney was a member. “Moral” of moral minimum was named after the social understanding of Sidney at that time.

Namely, it was essential for him to moralise the employer in order to assure the minimum standard of livelihood of cheap labourers and to improve their morality.

Lastly National Minimum which was theoretical conclusion in *Industrial Democracy* was based on and evolved from “Doctrine of a Living Wage”. As moral minimum was transferred into “Doctrine of a Living Wage”, moral minimum played an important part in the making of National Minimum by the Webbs.

The Nagaropamasūtra as the Deified Teacher : Its Apotropaic Function and the Translation of the Appendix

FUKITA, Takamichi
and
Daniel BOUCHER

The Nagaropamasūtra stands out as one of several works containing a special form of the pratītyasamutpāda formula, namely a ten-fold origination process and a twelve-fold extinction process. This particular dependent origination theory in this text has been studied as an influential work to the development of the pratītyasamutpāda doctrine of both Abhidharmic and Yogacāra Buddhism. Its augmentation with an appendix that argues for the apotropaic power of the sūtra suggests that in at least some Buddhist circles, it was actually used in some magical application.

The formula of the dependent origination is at the very core of Buddhist doctrine. However, the reasons for the widespread, non-didactic use of the pratītyasamutpāda, particularly in the Buddhist cultic practice, are yet to be brought to light. We know, for example, that from at least second century C.E., reliquary caskets, bricks, etc. were inscribed with a version of the pratītyasamutpāda and were subsequently deposited within stūpas. The deposition of the pratītyasamutpāda formula at the cultic sites, seemingly intended as an act of consecration, is certainly a different application of a “magical” text than the protective benefits provided by either reciting or preserving a canonical sūtra as our appendix advocates.

The great reputation accorded to the pratītyasamutpāda by these non-didactic contexts may be closely tied to the great reputation of Bodh-gaya as a pilgrimage center, the very spot where Śākyamuni, in discovering the dependent origination, became the Buddha. One of the clearest expressions of a sense of the protective power radiating from Bodh-gaya can be seen in

chapter three of the *Aṣṭasāhasrikāprajñāpāramitā-sūtra*. While this text of course stems from a different literary genre than concerns us here, it is also clearly aware of what must have been a widely held conception of Bodh-gaya as a powerful religious center, the pilgrimage center par excellence.

The appendix to the *Nagaropamasūtra* links the *sūtra* not only to the enlightenment experience of the Tathāgata Śākyamuni, but also to the former Buddhas as well, each of whom achieved enlightenment at the same spot under their respective Bodhi trees. There appears in fact to have been a special connection between the version of the *pratītyasamutpāda* formula found in the *Nagaropamasūtra* and the Buddha's enlightenment experience. Therefore, the relation makes the appendix preserve the idea that the *Nagaropamasūtra* is the deified teacher (Śāstr) per se. The redactor of our appendix believed himself to access and represent the power of the *bodhimāṇḍa* itself, a power that was known to protect one from harm.

An Approach to Mature Cities : Introduction to a Theory of Kyoto

TANIGUCHI, Hiroshi

The world is now in the midst of great change. In considering the meaning of this change, it is worthwhile to take up the problem of "life in Kyoto and the ward" in connection with the theory of cities. This is because, with the collapse of the "bubble," the post-war economic growth has irradiated back on Kyoto, which stands at the opposite extreme of the concentration of all things in Tokyo.

In 1994, Kyoto celebrated the 1200 anniversary of its founding. With the "bubble economy" in its background, this memorable year greatly spurred the "discussion over activation." As a result, there arose plans to rebuild Kyoto Hotel and the Kyoto station building. At the same time the people of the city were confronted with the important problem of "the preservation of the historical environment and economic redevelopment." Japanese economic development has created Tokyo, a centralized city in which everything is concentrated. On the other hand, it has brought about a decline of the provinces. Structurally Kyoto also finds itself in this process. However, Kyoto holds a special place in Japanese history, and since it relied on its immense historical legacy, the influence of this process has been relatively mild. But at present, Kyoto is faced with this situation "one cycle behind" other cities. In this situation,

Kyoto has begun to awaken to its distinctively Kyoto qualities.

In Kyoto, the traditional crafts are located in the center of the city such as Kamigyoku and Nakagyoku, and this has created neighborhoods in which work is inseparable from Japanese culture. The “typically Kyoto values” which emanate from the Imperial Palace grounds has permeated the world of traditional crafts with the ideals of order and refinement. This has resulted in “Kyomono” (“Kyoto goods”) which decorate the city and the life of the people. However at present, traditional crafts are declining rapidly. Nishijin, which has developed besides the Imperial Palace as the traditional center for textiles, possesses the longest tradition and history in Japan, is now seeing all of her jobs move to the Asian continent.

But are the historical and traditional things left in Kyoto out of fashion and are they fated to disappear? For example, Gion is in the middle of Kyoto and is a place where visitors can be welcomed “in the Kyoto style.” It is Kyoto’s show window, so to speak. The things there, such as buildings, gardens, the appearance of the rooms, food, eating utensils, the kimono of the geisha, and etiquette, represent the still living “typically Kyoto values.” The development of modern Japanese capitalism was made possible only because a refined culture and a society of orderly citizens existed within premodern society.

What kind of Kyoto will Kyoto find after Kyoto has been dismantled? Our age has been released from the nightmare of growth haunted by blind desire, and is moving towards maturity. How is it possible to formulate a regulatory mechanism which realizes in a mutually mediating way the individual selective actions taken in pursuit of personal benefit and the realization of social problems such as the actualization of the public good? I will take up this problem by considering the life in Kyoto and the ward.

**The Allotment of Land and Changes
of the Landscape in Modern Japan :
The Case of Block Group 29 (Hatsune School Area)
in Former Kamigyo-ku, Kyoto City**

KUWABARA, Tadanori

The aim of this paper is to examine changes of a landscape by surveying changes of the number of strips (or *hitsu*, a unit of allotment) in some blocks (or *cho*) in Kyoto, on the premises that the allotment of land is one of the important elements which constitute the landscape.

The object of this study is Block Group 29 in former Kamigyo-ku (the present Nakagyo-ku), the area south to the Imperial Palace of Kyoto. The study is based on the land register maps and other documents of the first year of Meiji reign, the first year of Taisho reign and the sixth year of Heisei reign.

The method of this study is as follows: Firstly, the number of strips of each year are counted for each block in Block Group 29 by the use of land register maps and other documents already mentioned. Secondly, the number of merger of strips and that of partition of strips are counted. Merger of strips results in the decrease of the number of strips in total and partition of strips the increase. Generally, merger of strips is due to the establishment of big office buildings. On the contrary, partition of strips is attributed to the increase of residential houses in many cases.

The analysis of the changes in the number of strips in each block in each year indicates the following points:

The merger and partition of strips are not observed so much in the Meiji era (1868-1912) that the landscape is thought to change little. However, the institutions such as post offices were established in the south-western part of Block Group 29, so that this part started to change earlier. This tendency can be also observed in this part after the Taisho years.

From the Taisho to Heisei era, the number of strips increased in some blocks and decreased in others. That is to say, the number of strips in the blocks north of Oshikoji Street mostly increased, while the blocks south of the same street decreased except in some blocks in the south-east part. This is due to the fact that many office buildings were built in the southern half of Block Group 29 during the years between the Taisho and Heisei eras.

The biggest change in the modern times occurred in the last year of World War II (1945), when the houses south of Oike Street were removed for a streetwidening project of Oike Street to keep war damage to a minimum. Accordingly the number of strips decreased drastically and the landscape of this part changed significantly.

The former Block Group 29 as a whole can be divided into five categories: A) the blocks in which the number of wooden houses and that of reinforced concrete buildings are almost equal, B) the blocks in which the shops with residential rooms in them are observed, C) the blocks, most part of which office buildings and car parks occupies, D) the blocks in which the wooden houses are observed most in number, and E) the blocks in which office buildings are observed most in number. These categories are listed in order of number. In Block Group 29, the blocks of Category A is observed most in number and those of Category E least. Although it cannot be said of all the areas, a block undergoes its phases in order of D, B, A, C and finally E.

At the present, the east part of Block Group 29, the blocks along Sakaimachi Street and Takakura Street, can be defined as Category D. Office buildings

and car parks are observed more in number along Oike Street and its surrounding blocks.

Such difference in the landscape seems to correspond to the increase and decrease of the number of strips, that is, the tendency in the change of the allotment of land.

**Actual Condition and Problem to be Solved
of Youth Consciousness in Kyoto City
——Research Survey of Comparison of Youth Consciousness
between Kyoto City and Other Cities——**

TANAKA, Keiji

Kyoto is the most traditional city in Japan. It was the capital for more than 1000 years. It was not only political but also economical city. Citizens in Kyoto City have the pride that Kyoto was the cultural center in Japan. So we know they are conservative, but sometimes they are so progressive and reformative that we can't understand the reason.

This thesis is the survey about consciousness of citizens in Kyoto City. I think young men have common feeling in Japan. So it is expected that the difference between young men in Kyoto City and other cities is slight.

My survey toward young men of four areas (Kyoto Prefecture and Osaka Prefecture) is to research the real citizens' feeling in Kyoto City. If young men in Kyoto is different from them in other cities, its difference is the real feeling.

After survey, the consciousness of young men in Kyoto City is different. They are eager to know European people and cultures, but they are not interested in Asia, Africa and Latin America. The reason is that they want to improve their life toward European and American life.

Kyoto and the Significance of its Scenery

YOSHINO, Shoji

It has been more than ten years since I first read the conversation between Takeshi Yasuda and Michitaro Tada* and found it both extremely illuminating and intriguing. On re-reading it recently, I was convinced that it is as relevant today as it was ten years ago.

Yasuda argued that ;

Japanese sense of beauty is somewhat unique...it is even possible that this (sense of beauty) has been the foundation to many Japanese cultural elements such as our inter-personal relationship or morality, rather than ethics based on religion or philosophy...that is to say, a breakdown of Japanese sense of beauty also means a breakdown of Japanese morality.*

My report takes this as a starting point. I shall not discuss the actual process of the destruction of scenery in Kyoto nor the breakdown of its order here. However, I would like to draw attention to the fact that the two are strongly co-related.

Firstly, I would like to discuss certain aesthetics developed in Kyoto throughout its 1200 year history ; in particular, the fact that it has been strongly influenced by the scenery of Kyoto, and that it has helped to make Kyoto something of a major cultural influence and an object of admiration in Japan. It is also worth noting that this aesthetics was not a preserve of the privileged class, but rather, a source of pride for ordinary citizens, widespread and deeply rooted among them. Although sometimes criticised as being overproud, it has nevertheless worked as a resistance against the pressures from centralised powers such as the authorities or large corporations. This is however all changing : the unique aesthetics is now rapidly disappearing, and Kyoto is losing its precious backbone. While dealing with the implication of this, I would also like to discuss how it might be replaced —the construction of a new aesthetics.

*Tada, M. and Yasuda, T.(1969) "Japanese Aesthetics and The World Culture", Energy-23, vol.10.

A Structure of “Kyoto’s Characteristics”

NAITO, Mitsuyoshi

It is very important to make out ‘What is “Kyoto’s Characteristics”’ for discussing of “Development or Preservation” of Kyoto. We set 23 items in our questionnaire, which evaluates Kyoto’s Characteristics by rating method. It was clarified by factor analysis that the images of “Kyoto’s Characteristics” of Kyoto citizens are composed by 6 factors. The first factor is “Foods”, the second is “Events”, the third is “Antique Constructions”, the 4th is “New Spots or Places”, the 5th is “Nature and Geography” the 6th is “Spiritual Spots or Places”. It seems that these factors are not only for imaging Kyoto, but also for imaging other cities. There is no special framework for imaging Kyoto, but there is general framework for imaging characteristics of city. And the differences of “Characteristics” of cities come out when we look them through this general framework.

From factor analysis of rating by those who think themselves as “Kyotoian”, the first factor is “Places and Events of Prosperity”, the second factor is “Foods” and so on. For them the image of Kyoto’s Characteristics is not in daily life, but in special events and places. And their estimation of Kyoto-Gosho(Imperial Palace) is unique in whole responses. They estimate that the image of Gosho relates the factors of “Nature, Geography and Seasons”, but whole responses estimate that image of Gosho relates the “Spiritual Places” such as Heian-Shrine.

Kyoto, Cityscape and Environmental Problem : Toward a contemporary history of networking

NODA, Hiroshi

Kyoto is not only the Old Capital of Japan, but also it is one of the most important modern cities in Japan. But Kyoto is troubled by many urban problems that are called cityscape problem or environmental problem. We

examine such problems at two levels.

1) How are the problems constructed? They are characterised by historicity, complexity and rigidity (obstinate dichotomy). As a result Cityscape and Environmental Problem Complex (CEPC) was constructed.

2) How are the residents connected to each other? We can point out that Networking is growing to cope with CEPC.

Throughout the era from last half of '80 to '90, Kyoto lost the city identity (locality). We argue that CEPC and Networking are the key term of city identity reformulation.

<Review>

Keino Ohmoto, *Housing Policy in Japan* (1991)

FUJII, Toru

This book first deals with the formative process of housing policy in Japan which had not been studied. It is also a document which inquired of the persons concerned through the method of oral history. According to the author's view point that "The housing policy is social policy", this review summarizes the features of this book and estimates it.

In the first place this book brings home to me that post war Japanese government consistently put emphasis on the preparation of the industrial basis and neglected the housing in constructive administration again. It shows me that housing policy thoroughly adopted the owner-occupation policy and the "number priority" policy too. Therefore I realize in historical cities, such as Kyoto, centralized housing policy doesn't assure the building of the new houses fitted the historical landscape.

However her method of oral history can't explain that there is a wide gap between the consciousness of the bureaucracy who tackled the housing problem and the serious conditions many people suffered from housing. As to her view point that "The housing policy is social policy", the theoretical ground needs because the former social policy theory didn't contain the housing policy in Japan.